

III

^{JAPANESE} The Type of ^{THE} Immigrants to United States

The class of immigrants ^{WHICH} that went ^{THE} ^{AN} ~~over~~ to Hawaii Islands and those who came to Main Land were a little different. To Hawaii, we sent mostly poorly educated people. To ^{WITH} the Main Land, we sent ~~about~~ high school graduates and some higher ^{EDUCATION}. Of course, they were mixed up with the Hawaii immigrants later on.

~~In the United States,~~ It is very interesting to know what kind of work ^{IN THE UNITED STATES} and jobs these first immigrants one hundred immigrants did. They were ^{VARIOUSLY} mostly domestic workers and school boys. American churches kept the Japanese people by establishing Sunday schools, night and day schools for them. Most of our leading people today in the Japanese community went to these church schools to start their life in America. Later on, these immigrants turned to be railroad workers such as in the Northern Pacific. Many of the immigrants were hired by ^{SUCH SYSTEMS} them. Then, some of the Japanese went to work on farms. I have said that they worked as school boys, domestics, railroad workers, and farm hands. These were practically the only kind of jobs ^{OPEN} confined to our people.

Later on, ~~we found by~~ the generous spirit of the Americans ^{WAS FOUND} that those who worked on the railroad and farms found many sympathetic bosses and land owners. These bosses willingly backed ~~up~~ and invested money in the Japanese ^{IMMIGRANTS} immigrants. As a result of this, some Japanese became businessmen in towns as well as on the farms.

^{THE JAPANESE} Now an interesting thing occurred in ^{THE} conducting ^{OF} businesses. They opened ~~many~~ small businesses such as food business, ^{STORES, RESTAURANTS,} restaurants, and soda fountains, etc.

I told you that American bosses and land owners often helped the emigrants, but you wonder how the people came to this country without ~~any~~ money and were able to start so many businesses. The public impression was that ^{THE} Japanese had some way to push business. I will explain to you how they managed to start business and how they conducted it. First, the Buddhist churches as well as Christian churches were the centers where the people gathered and started getting help intellectually as well as socially. ~~Then~~, there is ~~any~~ other way our people got help and helped each other. Japan is a country divided into small sections, mountains, and valleys. In each section, people lived through ages. Those people came here from their own districts probably knew each other, and even though they did not know each other, their association of their backgrounds always made them free ^{WITH} to each other. Therefore, among these Kenjin-Kai or associations, some main persons or a superior person would guide ~~the~~ the people who came later. For instance, ~~if~~ railroad worker or farm hands didn't know how to deposit money in the bank. ^{Neutral} Naturally, they would come to the person or friend who ^{OF} they could trust to invest ~~their~~ money for them. The leader who was trusted usually invested the

IN ADDITION, ^{WILL} would money for them. On the other hand, you would notice that people from the same district will patronize and help those people who started businesses from their own place.

There was another way of financing small enterprises. It is to gather money among the Japanese. This is the system called the "Tanomoshi." "Tanomoshi" means literally something PLEASANT, to think about. In other words, ~~something~~ happiness in anticipation. Suppose I have a friend I would like to push to ~~make him~~ start a business and who needs a capital of \$1,000. I would go to a reliable, good ~~friend~~ friends or a mutual friend and ask them if they ^{WOULD BE} willing to help that man by putting up a "tanomoshi." Each person pledges to save and to invest \$100 a month. But the first \$100 should go to the man ^{WHO THEY ARE HELPING} whom they help. From the second time, they have ~~the~~ system where ~~they~~ ^{BY EVERYONE} bid in. The one who bids the highest ^{AMOUNT} gets the "pool". It takes ten months to get through. This "Tanomoshi" is sometimes called "Muzin". ^{ONE ROUND.} It means, there is no end. It is just a matter of psychology.

When the Japanese ~~emigrants~~ ^{immigrants} first came to ~~the~~, they landed at San Francisco, Seattle, Tacoma, ~~Oregon~~ and Vancouver. They first worked in the places where they landed, but later, they moved to mountain states. Of course, the majority ~~of them~~ stayed in the vicinity of the places where they landed. After the San Francisco earth quake, nearly all ^{OF} San Francisco Japanese population who ~~did~~ not have money were forced to go to Los Angeles for employment. Thus, the Southern California Japanese community started. Since then, many of them have gathered in the vicinity of Los Angeles. The reason is that the climate is ~~something~~ ^{SOMEWHAT} similar to the climate of their ^{HOMELAND}.

The next question is, "Where are the Japanese immigrants going hereafter?" Immigration to Mexico has failed, and will not have any bright prospect in the future from the social standpoint ~~as~~ and from the political aspect. Immigration to the United States is definitely closed. ^{THE SAME IS TRUE} So it is with Canada. In the meantime, you will agree that ^{THE} Japanese population is increasing. Naturally, they will go to Manchuria and ~~also~~ southern part of China, not ~~in~~ ^{THE} proper part of China, and also to the South Sea Islands. The reason our people cannot go to China is because land is already crowded, wages are lower than Japan, and the standard of living is lower. In Manchuria, the case is different. It is a territory ^{WHICH IS} sparsely populated and ^{WHICH} needs cultivation. This territory calls for a good deal of farming implements ^{WHICH ARE} manufactured in this country. Small truck farmers will fail. We have learned that "Japanese people" failed as immigrants individually. You will notice that wherever you go in the United States, in ~~the~~ ^{WITH A} town ~~up from~~ ^{WITH A} about 1,000 population, ^{OF ABOUT} that there are one or two Chinese working in a laundry all ^{1000,} alone. THIS DOES NOT HOLD TRUE FOR THE JAPANESE.

There is one thing which is peculiar to ^{THE} human race. We have noticed, for instance, that bamboo will never grow alone, whereas some trees planted alone by itself ^{WILL} grow. So it is with people. Japanese cluster together wherever they progress. Individually, they fail.

Another consideration is that ^E immigration will fail where ^{THE JAPANESE} they cannot have political rights for themselves. From this point, wherever ^{THE} Japanese go hereafter, ~~it should be a~~ country ^{THEY SHOULD BE ONE WHICH} where they could adopt and ^{IN WHICH THEY ARE ABLE TO} get naturalized. Geographic condition ^{ARE} is very important. First of all, we noticed that the Japanese in the West Coast ^{AND} and also in Hawaii save and work harder than Japanese who went to the East. The main reason is that they tried to ^{RETURN} go back to Japan either for a visit or for permanent ^{RESIDENCE} living. In either case, they saved money which seemed to make ^{THE} people more self-respected while those people who went to the East as domestics and laborers did not have the habit of saving. The reason for this is that there ^{EXISTED} ~~was~~ an anti-Japanese feeling in the East.

Another consideration is that it is safer and better to send our ~~immigrants~~ ^{EMIGRANTS} to ~~the~~ ^{AN} area where racial relations ~~is~~ ^{ARE} the same or nearer to our people. Those Japanese, for instance, who went to China and Korea ~~(after one or two generations)~~ usually intermarried with the natives. Thus, there will be ~~no~~ ^{LESS} antagonism in the future.

In conclusion, I want to thank you for listening to me this morning, and I would like to say that under ~~the~~ ^{THESE} present circumstances, there is much feeling on ~~two~~ ^{BOTH} sides. Providence has created us to live one on this side of the Pacific and the other on the other side. We cannot live without associating with each other. The world is getting smaller each day and we have found that we cannot make a living for ourselves ^{YES} alone. The time will come when we will know each other and respect each other, and it is my sincere wish that we ~~should~~ ^{CAN} live like the sons and daughters of our Heavenly Father.